THE

Judgment Seat of Christ.

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The Substance of the Zodiacal Signs explained.—Shewing what is meant by the Bottomless Pit.

shall worship thee, and shall sing unto thee; they shall sing unto thy name: Selah come and see the works of God; he is glorious in is doings towards the children of men. *He turneth the Sea into dry land*; they went through the flood on foot, there did we rejoice in him, he ruleth by his power for ever, his eyes behold the nations, let not the rebellious exalt themselves. Selah, O bless our God, ye people, and make the voice of his praise to be heard, which putteth our soul in life, and suffereth not our feet to be moved. For thou O Lord has proved us, thou hast tried us as silver is tried, thou broughtest us into the net, thou laidest affliction upon our loins, thou hast caused men to ride over our heads; we went through fire and through water, but thou broughtest us out into a wealthy place. Before we conclude this part of our subject of the abyss or bottomless pit, it will be necessary to refer our readers to the 9th chapter of the Revelations, for here you are, in strong figurative language, informed more about it; read from the beginning.

And the 5th angel sounded; and I saw a star fall from Heaven unto the earth; and to him was given the key of the bottomless pit, and he opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a furnace, and the sun, and the air were darkened by reason of the smoke

of the pit; and there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power.

And it was commanded them that they should not hurt the grass of the earth, nor any green thing, neither any tree; but only those men which had not the seal of God in their foreheads, and to them it was given that they should not kill them, but that they should be tormented five months, and their torment was as the torment of a scorpion when he striketh a man; and in those days shall men seek death and shall not find it, and shall desire to die, and death shall flee from them.

Take notice, there were four angels sounded prior to the sounding of this fifth angel, of which, read from the 7th verse of the 18th chapter. Men have had very strange notions about angels; the prevailing notions of the professing Christians are, that they are a kind of beings with wings, who dwell immediately with God in some vast place above the sky, where they say God dwells, and that these angels stand before God continually waiting his commands, and when God has anything to communicate to men, he dispatches one of these beings with it, that they fly away down directly and deliver the message; but it is not so, these notions are childish, absurd and ridiculous. An angel is nothing more than the power of God put forth, to perform his deeds of wonder among mankind. And those different angels as mentioned in these chapters, and the sounding of the trumpets are only to shew the operation of the Spirit in the man of God, as it came upon him every month in the year, in which he was created anew in Christ Jesus unto good works, which God had fore-ordained that we should walk in them.

The sounding of the first angel in verse the 7th. describes the nature of the visitation of God to the creature, as it took place in the first month of the year, in which God performed this great work of destroying the man of sin, that the son of God might come and reign. The sign for this month, October, is the scorpion—a fit emblem to represent what the creature endured, in bearing the mental sufferings that came upon him when stung with the envenomed dart of death, set forth in the verse, under the figure of hail, and fire mingled with blood; which same operation of the Spirit is

set forth by Paul, thus: "He shall descend from Heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." This was done in the mind and heart of God's creature; this flaming fire he felt mentally, an inward operation of the Spirit of God upon him, taking vengeance upon the sinning principle in the creature to destroy it; this tribulation he must endure before he could enter the kingdom, to fulfil what is written, viz. Paul—or rather the Spirit of God—"warned the disciples that it was through much tribulation they should enter the kingdom;" and the tribulation is here set forth in the sounding of these five angels, which every month gives a wound, which are indeed the five wounds of Christ. The next month is November, Sagitarius, and the sufferings of the creature in this month is described, by what took place when the second angel sounded. See the 8th verse and the 9th. The third angel is Capricorn the goat, the sufferings described in verses the 10th, and 11th. Here was the bitter cup, called wormwood; here is the sufferings of Christ in his humanity, in the garden of Gethsemene, that is in his human nature, this is the garden of Gethsemene. N. B. The word Gethsemene signifies the fruitful valley; so the human nature in which Christ is revealed, in whom Christ the first fruits appears, in whom the Spirit becomes man, is in the true and real sense the garden of Gethsemene, the lowly valley; brought low through sufferings, as it is written: he learned obedience by the things which he suffered; here he cried, "my God, my God, why hast thou forsaken me?" Here he said, "Father, if it be possible, let this bitter cup (of wormwood and gaul) pass from me; nevertheless, not my will, but thine be done. Here the Lord was descended into the lowest pit of hell, which is represented in this month, as on the 21st day, St. Thomas's-day, the sun descends to its very lowest point, which makes the day the shortest in the year, and it seems doubtful as it were, whether it will return. So as the sun seems now to forsake the earth, just so did the spiritual sun, the sun of righteousness, forsake the creature, who was made the goat, to bear his own sins, and the sins of the people, according to Hebrews, vii. 27. Here is the death of Christ, under the sounding of the third

angel, as it is written in verse the 11th—and many men died of the waters, because they were made bitter; this bitter cup of wormwood and gaul must be drank up even to the dregs, by the creature; this bitter star must fall upon him, burning as a lamp, to consume in him the evil power, called the devil, fulfilling what is written: "He died, that through death, he might destroy him that had the power of death, which is the devil, and deliver them, who through fear of death were all their lifetime subject to bondage." Now this is the death that destroys the devil, makes an end of sin, and brings in everlasting righteousness, which death and resurrection is beautifully aud strongly represented. In the operation of the sun at this season in the constellation, Capricornus, three days and three nights the sun stands still, or seems to lie dead, from the 21st, and on the fourth day rises again, that is on Christmas-day, December the 25th. So the spiritual sun hid itself from the creature, the earth, the man of God, which is the cause of the sufferings; three days and three nights the son of man lies dead in the grave, the heart of the earth—(see Matthew, xii. 40)—then Lazarus, (the help of God) rises again, which is represented by the sun beginning to arise to vivify and replenish the earth, on the 25th of December.

Now will the Christian world say that the devil was destroyed at any time? Yes, they say that when Christ died upon the cross, literally upon Mount Calvery, that his blood atoned for their sins; but this is a strong delusion, the devil was not destroyed by any such circumstance, for if he was destroyed thereby, there would be an end of him, and if they believe that he was destroyed by the death of a man upon a cross as they represent it, how is it that they say still, that the devil will continue to be to all eternity, and will be employed in hell, to be the tormenter of the wicked people—that shall be damned. Miserable comforters are they all, miserable is the gospel they preach, it is nothing but a sand heap, there is no foundation unto it. The text above says that Christ died to destroy him that had the power of death, which was the devil, and the devil is nothing else but the source and fountain of error—the Spirit, (says Paul) that ruleth in the children of disobedience; and this Spirit had in it the power of death, and it brought the awful

death—already described on the creature; yet, through these sufferings the creature is brought to obedience, he is compelled to take upon him the office that God designed for him, he discovers by the sufferings that are laid upon him, that he is the man of sorrows mentioned in the Scriptures, and as these things are fulfilled in him, he discovers also that to him is made all the promises recorded in the Scriptures; so the devil, hell, death, and all of this kind whatever you may mention, is destroyed in him, and cast out, "he died unto sin once, but in that he liveth—he liveth unto God." Death has no more dominion over him, for "he is translated that he should not see death," as it is written, "Thou wilt not leave his soul in hell, neither wilt thou suffer thine holy-one to see corruption;" thou hast made known unto me the ways of life, thou shalt make me glad with thy countenance. Now we ask the professing Christians this question, if there was such a person appeared among the Jews near two thousand years ago, that you say was a divine being who came from heaven, and was God; how, we ask you, could it be said of such a one, "Thou hast made known unto me the ways of life?" Is not this the language of a mere creature, who had no knowledge of the divine life until God made it known unto him: it is, and you are not able to overthrow this argument, neither are you able to substantiate your doctrines that you have held out respecting Christ; they are old wives fables; that you tell the world about a virgin conceiving and bringing forth such a person, as you talk of; you are not able to tell us the time of his birth, or the place of his birth—all is conjecture; and your long tales that you have told about such a one altogether, are now worn out, and threadbare; honest men no longer believe that the crucifixion of a man on a cross of wood in the way you have set it forth, could satisfy offended justice for their sins, and that he was buried in a tomb and rose again, and that he afterwards ascended up off of the ground, and went bodily up into the sky, and passed through into some place you call heaven; these ridiculous tales of yours will no longer be believed by honest men. And Sampson is now come to tie all these foxes' tails together, and bind them in bundles to burn them, for these are the tares that have grown in the field, and have prevented the growth of true knowledge—the wheat.

The fourth angel sounds in January, and the experience of the creature under the Divine Power is represented by what takes place in the constellation of the water-bearer, Aquarius, and the effects that are produced on the globe when the sun is in this sign, of which we have spoken more fully just before in this writing, and therefore shall say no more upon it in this place.

The fifth angel sounds in February, or a fifth operation of the Spirit is experienced by the creature in this month: The sun enters the sign Pisces, the fishes, about the nineteenth of the month. The group of stars that form this constellation appear like two fishes: now these fishes, Pisces, are the twelfth sign in the Zodiac, and the constellation forming the appearance of two fishes is to shew, that God and man are become one—that is, one in mind, united together in love. And this is Adam, for the name Adam, or man, implies, the union of God and man in love; and so this union is represented in the constellation, which is the sign, and only the sign, to represent this happy and glorious union, and not as the Rev. Robert Taylor says, that the Scriptures are fulfilled in the signs. No, they (the signs in the Zodiac) are fulfilled in the man of God, in him are the twelve substances of the twelve signs, and therefore as Pisces is the twelfth sign, the number twelve is brought forth; the figures 1 and 2 form (when standing together) the number three, which is the Trinity, because the union of God and man in love. This honourable marriage brings forth the child of innocence and truth—the fulfilment of all the recorded word—the substance of all the types and shadows recorded in the Bible—and of all the symbols and hierogliphics of all the nations on the earth, that were used in all ages, which the people were directed and influenced by the Spirit to form, in order to represent what should come to pass in the end, for all the hierogliphics of the Egyptians and other nations did represent how God should become a man in the end. And this Trinity is also the twelve—the twelve apostles—the fishermen, or man made a fisherman, and wisdom given him to cast the net (which is the word of God) on the right side; and he dives down into the deep, (the deep abyss) to bring up the pearl of great price—that is, he is wrought on by the Spirit of God to go to the bot-

tom of every truth, in order that he may know the mystery of all things that are written. Therefore, in the book of Jonah, you hear him say, "I went down to the bottom of the mountains, the weeds were wrapped about my head: the earth with her bands were about me for ever: out of the belly of hell cried I unto thee. I will look again to thy holy temple."—That is, I will look to thy word of promise, O, my God; for thy word saith, "He bringeth down to hell, and he bringeth up again; he killeth to make alive." Therefore, though the floods of great waters (spiritual tribulation) doth compass me about even to the soul, and all thy waves and thy billows go over me; yet, thou who hast shewn me great and sore troubles, shalt quicken me again, and bring me up again from the depths of the earth; for thy promise is, that man shall be redeemed from death, hell, and sin.

Thus he is the fish, in the deep abyss of tribulation, being cast out of God's sight, he is in the belly of the whale—that is, the Spirit of Darkness swallowed him up, in which state of thick darkness—a darkness that was felt—he thought that God was turned to be his enemy, and sometimes despaired of life, which accounts for the sad complaints that are recorded in the Bible throughout; for in this man, Zion, they have their fulfilment.

But in all these sufferings, God was with him, because he was God's fellow, but must be thus smitten with these plagues to kill the adversary that was in him. Therefore, in allusion to this, it is written, "Awake, O sword, against my shepherd, against the man that is my fellow, saith the Lord: smite the shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones." Zach. xiii. 11. That is as much as to say, when I cause the sword to smite my fellow—my chosen one, whom I have decreed to unite unto myself—when these afflictions come upon him, which are for the express purpose of destroying the Spirit of Unbelief in him, that he might accept of me alone for his king. When this smiting comes upon him, he will lose the sheep, (my spirit) and it will be so gone; so scattered, that he will diligently seek it, and not find it; and he will think that he is cast off for ever, and these sufferings will extort the bitter cry, "My God, my God! why hast thou forsaken

me?" And these afflictions will strike a death-blow to all that was false and counterfeit in him. The hand of my power shall destroy his little ones—that is, the base and adulterous offsprings of his own vain imaginations. And this fulfils the word,—"I will turn my hand upon the little ones." Thus will I learn him to follow me, that I may make him a fisher of men. So God and man, united in the covenant of love, are the two fishes, which are one. This is the fish that brought the piece of money in his mouth (Matthew xvii. 27.)—that is, wisdom, light, and knowledge, by which is laid open the truth of the Scriptures, that sets God and man free; for wisdom is a defence (or shade): money is a defence, but the excellency of knowledge is, that wisdom giveth life to them that have it—and why?—Because wisdom is God; and he that hath it, hath life, and cannot see death.

Now these two fishes are the same as Castor and Pollux, the twin children of Jupiter and Leda; one is the human nature, and the other the divine: by the union of the two, the one new man is formed, in whom shines the light and glory of God, and by his strength he strikes and overcomes Saul, which signifies death and hell,—the gloomy centaur of November—fulfilling what is written, "O, death, I will be thy plagues; O, grave, I will be thy destruction: repentance shall be hid from my eyes. He will swallow up death in victory, and the Lord God shall wipe away tears from off all faces." Thus Paul has his name changed from Saul to Paul; he shakes the viper (hell and death) off his hand, in the island of Meletia—i. e. the land of honey, and sends him to his own place, and departs in the ship of Alexandria—the ship of judgment, the ship of strength, the ship of virtue,—whose sign is Castor and Pollux. (Acts, xxviii. 11.)—God and man one; and he sails into Rome—that is, he has prevailed over the evil; he is made mighty, he is made strong, he is exalted; all which the word, or name, Rome doth signify. And this is what the Spirit teaches in this chapter—not a mere account of Paul's voyage, but the eternal sense of the word; all which (the account of the voyage) is an allegory, to set forth these things; of which we write. "The flesh profiteth nothing"—i. e. the letter of the word profiteth nothing--"it is the Spirit that quickeneth."

Now, when the fifth angel sounded, which was as we have said in February, the fifth month in the year, when the new creation, the work of God, took place.

The prophet says, I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit (or abyss). Now this star that falls is the Spirit of Truth, and it falls unto the earth—that is, it comes to the man, it falls upon him: he is the earth, and to him (the earth) is given the key of the deep mysteries of God—the abyss; and in him they are opened.

Now, when a key is mentioned in Scripture as being given, you are sure there is a door to be opened, which was (before) locked up; and the giving of this key shews, that the time was come to open the mysteries that were sealed up and closed until the time of the end: as you read the angel said to Daniel, "Go thy way, Daniel, for the words are closed up, and sealed until the time of the end." That is, until I (the light) shall come, *to make an end of sin*, or of the falsehood, and bring in everlasting righteousness;* then the visions which I have shewn thee shall be fulfilled; then judgment (which is Daniel) shall rest, and shall stand in Lot, at the end of the reign of evil—the end of days. Now the name Lot signifies wrapped together, joined or coupled together; so Lot is he whom God hath chosen (even Zion, or Shiloh) to make him his fellow, or to bring him into fellowship with God—the light. This is he that escapes from spiritual Sodom, (the false Christianity) whose wife (wis-

* We must deny our senses, if we were to say, that everlasting righteousness was brought in when Christians say Christ came; for their ideas of Christianity, and the whole system that they have set up, is now tottering, and will fall: yea, is fallen. It is but a small part of the globe that has ever yet acknowledged the religion that the professed Christians have set up, and if it were the everlasting righteousness mentioned in the Scriptures, they would be unanimous in their belief and opinions about Christ, and no power could overthrow it; and it would be universal. And if it were righteousness—i. e. right, just, and true, it would have established universal peace, and have made an end of sin, and have done away with every species of oppression; and there would not be men calling themselves bishops and priests, to whom the people are obliged to pay large sums of money, and by these means are greatly oppressed, as well as mentally, by their doctrines. For under the reign of the everlasting righteousness there is but one bishop, and one priest, and that is the Lord, viz.—the Spirit of Truth; he is the blameless bishop, the shepherd and bishop of the soul. And now you may see him coming in the chariot of salvation; and those that have set themselves up so high, must come down, and give place to him that is more honourable than they,—because he is just, and having salvation; meek, and riding upon an ass, and a colt the foal of an ass.

dom) looks back—that is, looks into the mysteries contained in all former prophecies, and has the light of them; and so she becomes a pillar of salt unto this day! So you may see that Lot and his wife are one, because it is wisdom given to the man for his helpmate, and when a man is joined to this woman, he is good, (man is not good alone) but he is not good without her, for she it is that preserves him from corruption and putrefaction; yea, and all who will have her, for she is salt. So you see, that in Zion is the salt for all.

For here is the ward (Zion's original name) that was made fitting for the key; for (of course) if the ward and the key did not exactly suit each other, the bolt in the lock could not be turned back for the door in Heaven to be opened, according to Rev. chap. iv. verse 1. Now see Psalm xl., begin at the fifth verse, and you will plainly see that a person must be prepared for the Spirit to come in; and the very name of the person is mysteriously placed in the word, as it is in many parts of the Bible; but could never be known until it was fulfilled.

See verse the 5th. "Many, O Lord, my God, are thy wonderful works, which thou hast done, and thy thoughts to us—(Ward). They cannot be reckoned up in order unto thee. If I would declare and speak, they are more than can be numbered. Sacrifices and offerings thou didst not desire; (and take notice) mine ear hast thou opened (or digged, so the Hebrew reads). Now, you see the ear of the creature was shut—i. e. shut to knowledge; therefore, this could not be any such a character as the professed Christians have talked about, for if such a character appeared, as they say did appear, who was God, how could such a one say to God, mine ear hast thou opened, or bored, or digged. Let us ask, what was the ear opened for: surely, it was to give hearing, or that the person may no longer be deaf to the calls of wisdom, or be without divine understanding; for the ear being shut, or the person being without the faculty of hearing, spiritually, (as the words fully imply) so that there required a digging, it is to shew that the person here intended was dead to the knowledge of truth—the knowledge of God, the knowledge of the light; and so it was. And he was so ignorant of God's mysterious ways, that he was found offering sacrifices unto God, which God

did not approve of—i. e. he was very religious, in the false Christianity, and attended to and went through all its forms and ceremonies: first, he was baptized in the church of England form, and when he grew up was baptized again by immersion, in the baptist form, and took the sacrament as it is called; and in short, did every thing that a good Christian (as he thought) ought to do, and sacrificed even his own comforts in many respects to follow his religion—even gave up his wife and children, (whom he loved as dearly as any husband or parent) that he might be holy. But what availed all this: to what purpose was all such sacrifices; all the hearing of sermons, reading of books of piety, or saying of prayers; or all that are called Christian duties under anti-christian principles, which the whole of the Christianity hitherto received and believed is—i. e. it is against Christ, (as the Scriptures speak of him) and his coming. Therefore was the reproof mentioned in Isaiah, chap. i., given with power to the creature,—"Hear the word of the Lord, ye rulers of Sodom; give hear unto the law, or the shooting forth of our God, ye people of Gomorah.* To what purpose is the multitude of your sacrifices unto me, saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of the great he-goats. Bring no more vain oblations; incense is an abomination unto me. The new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity—even the solemn meetings. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me, I am weary to bear." And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye multiply prayers, I will not hear. Your hands are full of blood—i. e. of falsehood, that murders the true light—(the Lord). Wash ye, make you clean; put away

* This chapter, it is plain, was not addressed to the Jews as a nation and people, as both Jews and professing Christians have taught; it is addressed to the people of spiritual Sodom and Gomorah; i. e.—the false Christians, and particularly to one, chosen out of them, to whom the divine light—which is called the Lord, comes, to warn him to quit, because the time is come, for the whole system to be destroyed; but he, being fettered with the chains of religious ignorance, lingers in departing, and is severely reproved by the Spirit in the inner man, which shews him the insufficiency of all his religious doings to free him from guilt, brought upon the mind by wrong views of God and the Scriptures of truth. See Revelations, chapter xi. 8.—here this very thing is foretold, how, and where the Lord should be crucified.

the evil of your doings from before mine eyes; cease so do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow;—i. e. put away from you those opinions that you have been taught: they are all false—they are the evil. The time is come for them to end; and I am calling you to be my servant or instrument, to destroy the Jezebel—the old and long-standing error called Christianity; therefore, refuse not the call, seek judgment, &c.

I want not your sacrifices; to obey is better than sacrifice; and to hearken to my call, is better thant he fat of rams. If ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured by the sword, for the mouth of the Lord hath spoken. Now the smoke that arises out of the pit, by which the sun and the air is darkened, is nothing but the opposition that the Spirit of Truth meets with in the creature, when the key came to him, by which the mysteries of the Scriptures could be unlocked. When the key enters the (ward) first, and puts back the bolt, and opens the door a little, then the smoke (ignorance and superstition by which came disobedience to the heavenly calling)—ascends, and the mind becomes totally dark, the light and influence of the divine Spirit, the sun of righteousness that the creature had before, is put out, fulfilling another part of this prophecy, which says, "And the sun became black as sackcloth of hair." And this loss of the Spirit brings him into great mental tribulation, hence arises the lamentation in the 1st. chapter of Isaiah, verse 21. "How is the faithful city become an harlot?" It was full of judgment, righteousness lodged in it—(i. e., a good will and a right good disposition of mind to the will of God, but had not judgment to understand his way, and through the influence of religious education, being initiated into the false systems of Christianity, refused this heavenly calling when it came to the last;) righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water, and the false doctrines—the Babylonish confusion of opinions of the Christian Babel—confused the senses: this was the smoke, and out of this smoke came the locusts upon him, (the earth,)—i. e., he was given up to tormenting thoughts,